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KEY TO INDIAN PICTOGRAPHS

AKWESASNE COUNSELOR ORGANIZATION

ST. REGIS MOHAWK RESERVATION

HOGANSBURG, NEW YORK

A MESSAGE

We, the Akwesasne Mohawk Counselor Organization, dedicate this pamphlet, "Key to Indian Pictographs", to our friend and brother, Apeta or Julian Harris Solomon of Nyack, N. Y.

Apeta, a noted author and authority on the American Indian, says the following as regards the value of teaching Indian culture, crafts and history in the American schools:

"Camp directors and leaders of the great outdoor movement such as the Boy Scouts, Girl Scouts, and Camp Fire Girls have found in Indian Lore an opportunity to enrich their programs in handicraft, pageantry, and ceremonial and to give to their work more romance and color. The schools, too, have found in the almost universal appeal that the Indian makes to the child, a method of using Indian Lore for teaching many subjects. A project in science carried out by the Lincoln Elementary School, Teachers College, Columbia University, which began with a study of Indian methods of growing cotton, led the children to a general study of Indian life. When it was over it was found that in addition to science the children had touched on the following subjects: Reading, through Indian stories; spelling, through Indian words; geography, from study of the Indian's physical environment; History, through a study of the Indian's relations to the white race; Household Arts, by cooking Indian dishes; Fine Arts, by reproducing Indian designs; and Physical Education through Indian dances. The report says, 'It is a study that is rich in worth-while leads. It has a historical as well as a social significance for the child. It is a subject to which children continually return, even after it has been replaced by another central activity.'" (The Book of Indian Crafts and Indian Lore, by Julian Harris Solomon, p.XIV-V., Harper & Brother)

Collection of Native North American Indian Books, Historical Books, Atlases, plus other important authors and family heirloom books.
As of 12-31-93

Earl Ford McNaughton

SIX NATION PICTOGRAPHS

By Aren Akweks

Picture writing is a means of expressing thoughts or recording events by marks or drawings. An understanding of Iroquois or Six Nation customs, dress, history, culture, language and traditions is necessary for the understanding of these pictograph signs. The symbols and signs given in this pamphlet are, in most cases, both ancient and modern Six Nation origin. Some of the more ancient signs were secured from wampum belts, pictographs found on bark dishes, Condolence Canes, rock writings, bead work and designs recorded in the writings of early missionaries and explorers who traveled among the Iroquois. In some cases, where a thought design was lacking, a general Indian design taken from the most important known pictographs of the North American Indians has been used. The designs collected and illustrated in this pamphlet have required a great deal of effort, thought and research, because the sources of information are very scarce.

From legends and traditions handed down to the young Iroquois today it is known that the old ones among the Iroquois had an elaborate system of pictograph writing. Each bark cabin had its painted clan symbol over the entrance. Records of the happenings and exploits of the Iroquois were painted within the bark houses. Bark was often stripped from the tree upon which record paintings of events were made on the whitened wood. In some cases a post was erected in the village for the same purpose. In every town of the Six Nations the War Chief erected a war-post. Upon this post great events were recorded. Many of these memorial posts have been mentioned in the writings of the early explorers. In the Moravian Journals and the Jesuit Relations picture writings of the Iroquois are often mentioned. The following quotations are examples of this:

"Though they (Iroquois) are ignorant of the art of reading and writing, yet their ancestors were well aware, that they were in need of something to enable them to convey their ideas to a distant nation, or preserve the memory of remarkable events. To this end they invented something like hiereglyphics, and also strings and belts of Wampum. Their hiereglyphics are characteristic figures, which are more frequently painted upon trees than cut in stone. They are intended, either to caution against danger, to mark a place of safety, to direct the wanderer into the right path, to record a remarkable transaction, or to commemorate the deeds and achievements of their celebrated heroes, and are as intelligible to them, as a written account is to us." again, "The warriors sometime paint their own deeds and adventures. Other paintings point out the places where a company of Indians have been hunting, showing the nights they spent there, the number of deer, bear, etc., killed during the hunt, etc. If even a party of traveling Indians have spent but one night in

the woods, it may be easily known, not only by the structure of their sleeping huts, but by their marks on the trees, to what tribe they belonged; for they always leave a mark." (History of the Mission of the United Brethren Among the Indians in North America, By George Henry Leskiel, p. 24-25.)

C. Colden, writing of the war parties of the Iroquois says that after traveling about three or four miles from their village, "They always peel a large piece of bark from some great tree; they commonly chose an oak, as most lasting; upon the smooth side of this wood they, with their red paint, draw one or more canoes, going from home, with the number of men in them paddling, which go upon the expedition, and some animal, as a deer or fox. An emblem of the nation against which the expedition is designed, is painted at the head of the canoes; for they always travel in canoes along the rivers, which lead to the country against which the expedition is designed, as far as they can. After the expedition is over, they stop at the same place on their return. They represent on the same or some tree near it, the event of the enterprize, and now the canoes are painted with their heads turned toward the town; the number of the enemy killed, is represented by scalps painted black, and the number of prisoners by as many withs, with which they usually pinion their captives. These trees are the annals, or rather trophies of the Five Nations. I have seen many of them, and by them, and their war songs, they preserve the history of their great achievements." (The History of the Five Nations, by Hon. Cadwallader Colden, p. XXV-XXVI.)

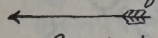
Adadarhoh

Adadarhoh

Akwesasne

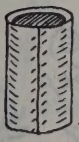
Arrow, Algonquin

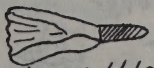
Arrow, Iroquois

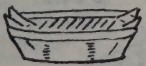

Arrow

Ask aid of Creator

Basket

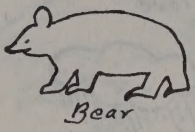

Bark Barrel

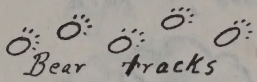

Bark rattle

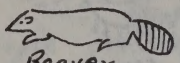

Bark Tray

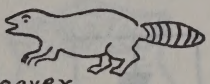
Barrel (fire water)

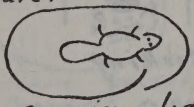
Bear

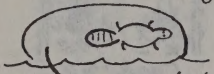

Bear


Bear tracks

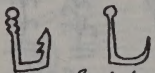

Beaver

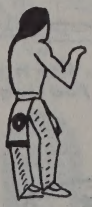

Beaver

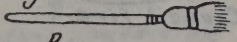

Beaver in lodge


Beaver in lodge

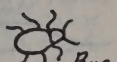
Black robe, Priest

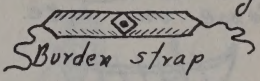

Bone fishhooks


Boy


Broom

Buffalo


Bug


Burden strap

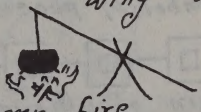
Bowl

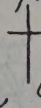
Bark sled

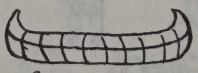
Blow gun and darts

Cabin

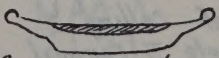
Eagle Dance Wing

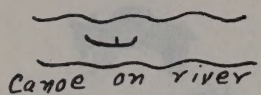

Camp fire

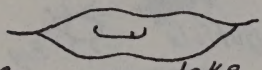

Canada, Christian

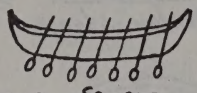

Canoe

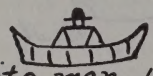
Canoe

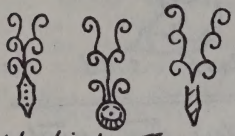

Canoe, dugout

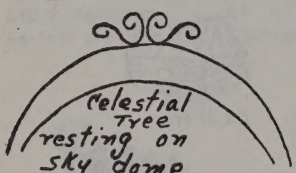

Canoe on river

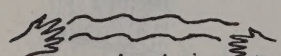

Canoe on lake

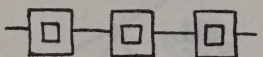

Canoe - Seven Warriors

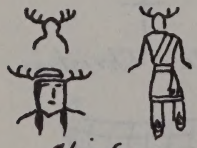

White man in Canoe

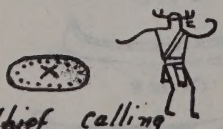

Celestial Trees

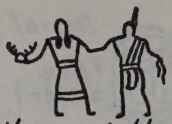


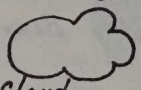

Covenant Chain, Symbol of peace

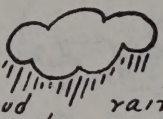

Chain of alliance

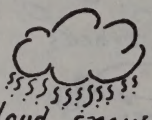

Chiefs


Chief calling People To Council


Clan mother nominating Chief

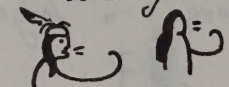

Cloud


Cloud, rain

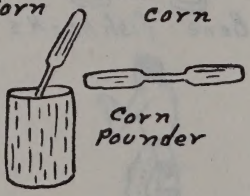

Cloud, snow

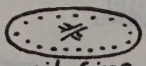
Cooking

Cooking

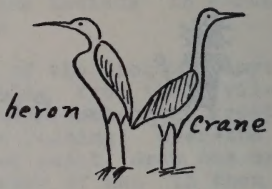

Come Come

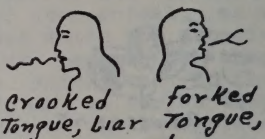
Corn Corn


Corn Pounder

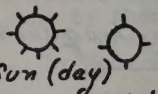

Council fire

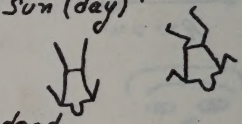
Cradle Board


heron Crane

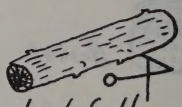

Crooked Tongue, Liar Forked Tongue, Liar

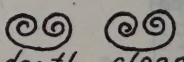
Crow

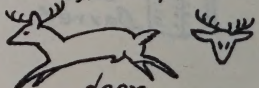

Sun (day)

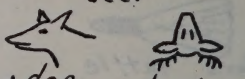

dead

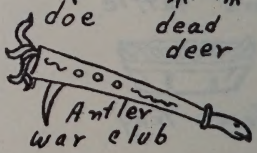
dead


dead fall


death, sleep


deer

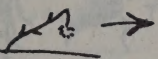

doe dead deer

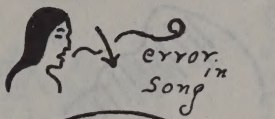


dew eagle

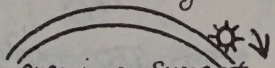
elk

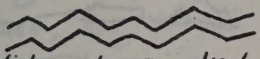
face, Corn husk

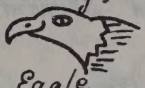

direction

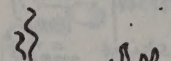

error in Song

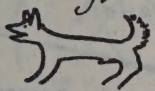
false face dancer


evening, Sunset

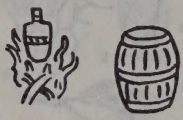

dishonesty, crooked trail

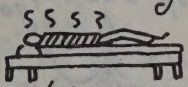

Eagle


fire

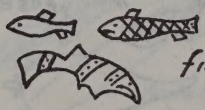

dog

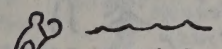
Eagle feathers

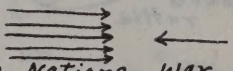

fire water

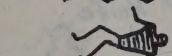

dream

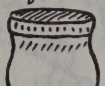
Earthern vessel, Iroquois

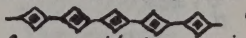

fish

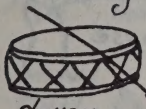

drink

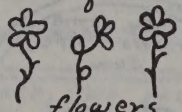

five Nations war against Common enemy

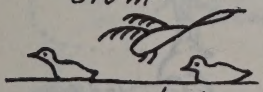

drowning


vessel, Algonquin

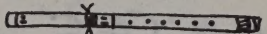

five united nations Iroquois

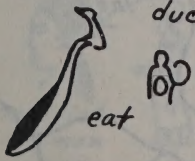

drum

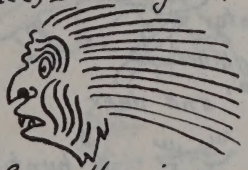

flowers

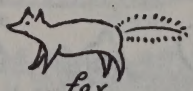

ducks

face, Stone giant

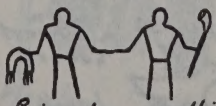

flute


eat

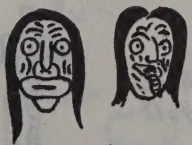

face, Hurricane

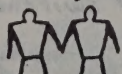

fox

eel

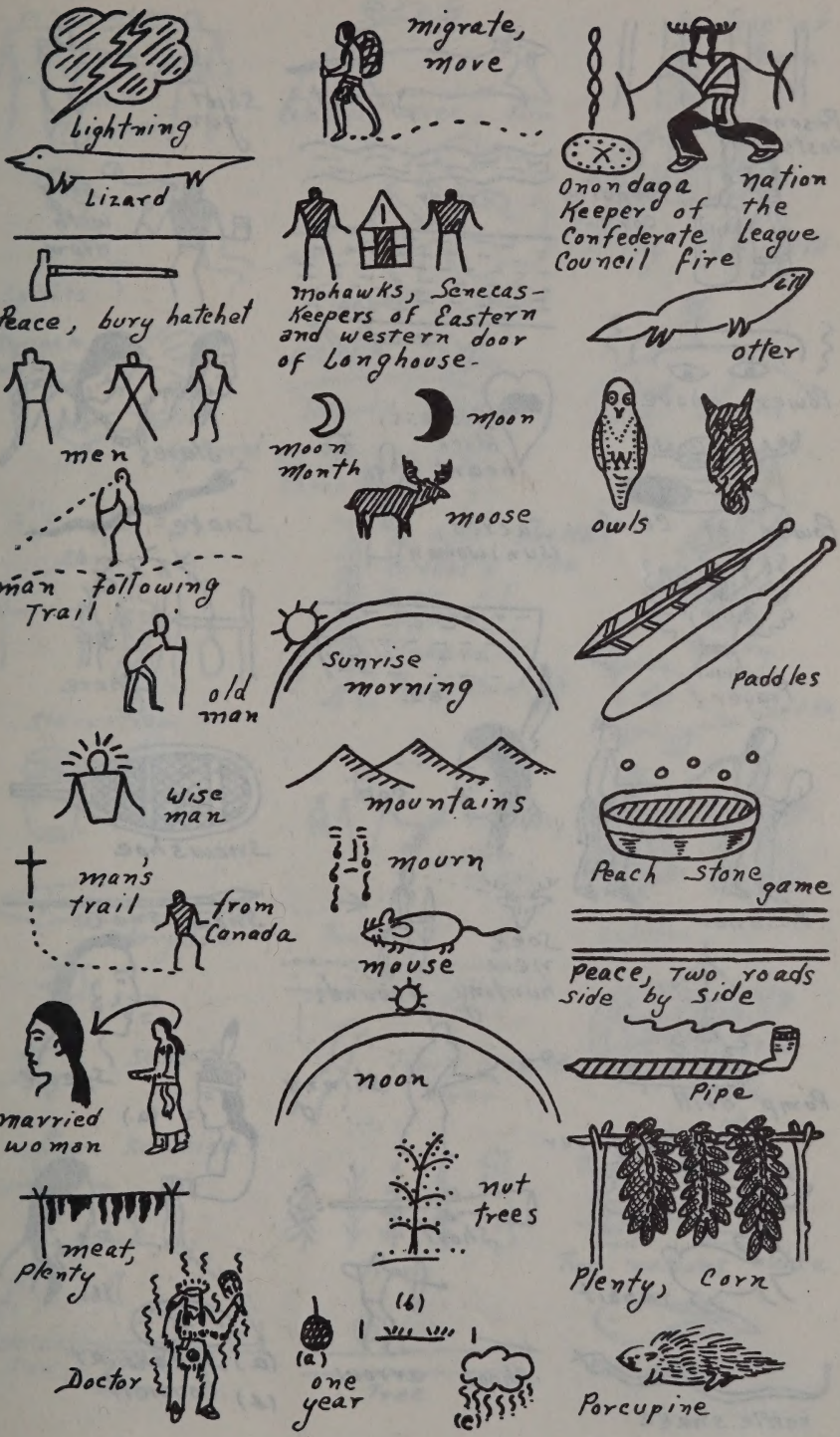

friends, allies

Turtle clan (in Council)
eel clan


face, medicine

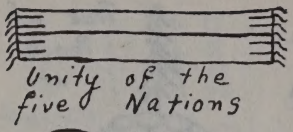

friendship

friend ship
heart
ill
hill
Iroquois
frog
horned serpent
Islands
gave skins and meat
horn rattle
hoop and spear game
gave skins
Speaks truth, Straight tongue
Join Iroquois league
geese
houses
Grasp Tree of peace
goard rattle
Knife
humming birds
grass
Lacrosse
hunters
sky dome, Tree of life, Sun
ladle
Great Spirit Speaks
hunter in one day Killed Bear and deer
happiness in heart (Sun heart)
hunting
Lake
hawk swiftness
husk doll
leaf
many
moccasins, Leggings

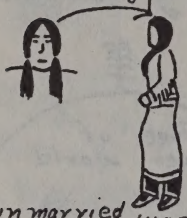

Lightning
Lizard
migrate, move
Onondaga nation
Keeper of the
Confederate league
Council fire
Peace, bury hatchet
Mohawks, Senecas-
Keepers of Eastern
and western door
of Longhouse-
otter
men
moon
moon
month
moose
owls
man following
Trail
old
man
Sunrise
morning
paddles
wise
man
mountains
Peach Stone game
mourn
man's
trail
from
Canada
mouse
Peace, Two roads
side by side
noon
Pipe
married
woman
nut
trees
meat,
plenty
Plenty, Corn
(b)
(a)
one
year
(c)
Doctor
Porcupine

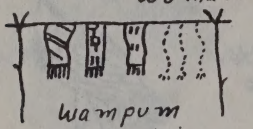
Prisoner posts
Pounding corn
rat
river
road
Shoot gun
Sing with drum
Power above
Power of Chief
Sadness, black heart
Sacred (sun) woman
Slaves
Snake
Prayer
Sea
Snare
See
Snowshoe
Prisoner
Seek new hunting grounds
Snow snake
Speak
Pump drill
Shinny
(a)
quiver
Shoot
(b)
rabbit
Shoot arrow
(a) Speaks at
(b) Council
rattle snake

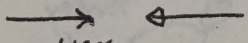
Speak Together
Celestial Tree, Sun
Tree of Peace or
Iroquois gov't. resting on world
Spirits
Thunder Spirit
Squash rattle
Tobacco plant
Tree of upper world
Squirrel
Tomahawk
Stars
To take shelter beneath the Tree of peace (Iroquois Confederacy)
Turkey
Starvation
Turtle
stone axe
Trader, White man
Sturgeon
Trail
Turtles
sun
Trail
Turtle Shell rattle
Sunset
Trail crossed river
Sunrise
Two suns, days
Trees
Two nations unite
Sun, stars, moon
Tree
Tad pole

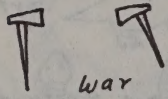

Unity of the five Nations

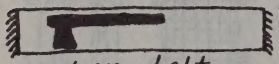
Villages

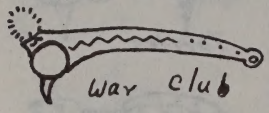

unmarried woman


wampum belts & strings

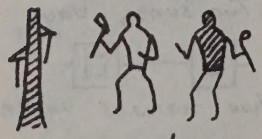

war

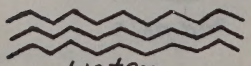

war

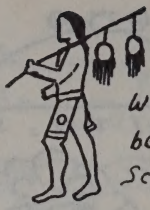

war belt


war club

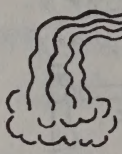
warrior


war post

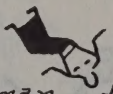

water

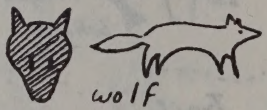

warrior bearing scalps

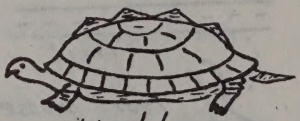
water drum

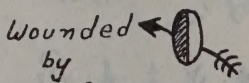

water falls

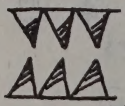
women

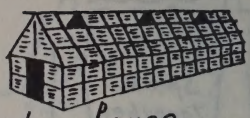

woman, dead

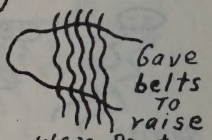

wolf


world

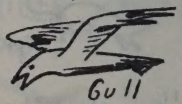

Wounded by arrow

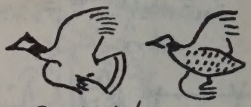

wounded six times

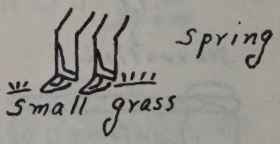

Long house

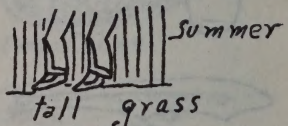

Gave belts to raise war party

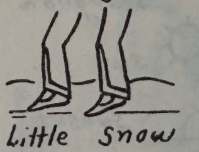
mud hen

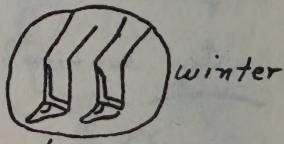

Gull


Partridge


Spring
Small grass

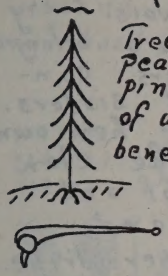

Summer
tall grass


fall
Little Snow


winter
deep snow

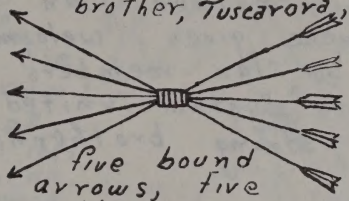
mountain Lion

Symbols of the Six Nations (Iroquois Confederacy)

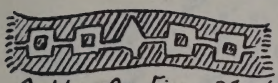


Tree of Peace, white pine, weapons of war buried beneath tree

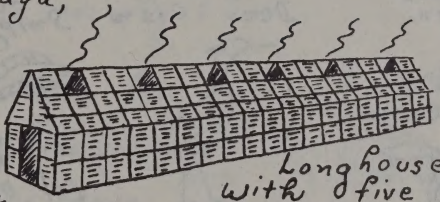
five united Brothers, five nations plus sixth brother, Tuscarora, after 1712



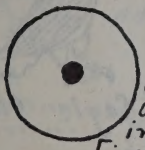
five bound arrows, five nations



Belt of five Nations, white heart or tree in center is Onondaga, Capital of Confederacy



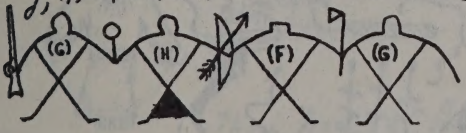
Longhouse with 5 fires, five Nations

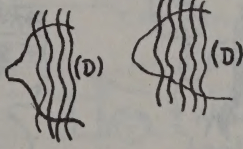


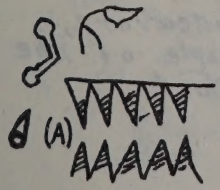
Circle with mark in center, five Nations

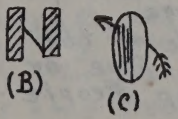
An Indian Record as displayed in his Cabin

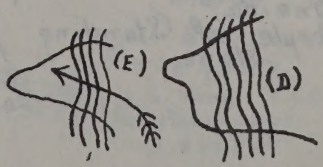
a, Number of times he has been wounded
B, He has been twice to war without returning
c, He was wounded by an arrow
d, He gave belts to raise a war party
e, He has gone back To fight before returning home
f, He killed a man who had a bow & arrow
g, h, He took two men and a woman prisoner





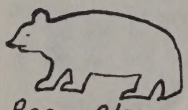




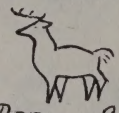


-The clans of the Six Nations-

Below are the clans of the Iroquois. Every warrior and woman of the Iroquois belonged to one of these clans. Clan members considered each other as brothers and sisters. no one could marry into his or her own clan. The children belonged to the clan of their mother. Clan members of one tribe were given welcome, food and shelter by clan members of another tribe. The clan System united the Iroquois into a strong brotherhood-

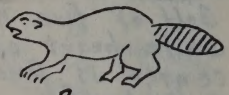


Bear Clan

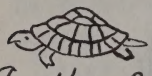


Deer Clan

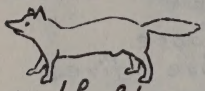
Snipe Clan



Beaver Clan

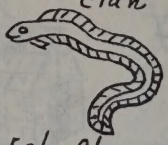


Turtle Clan



Wolf Clan

Heron Clan



Eel Clan

Eagle Clan

Mohawk, People of Flint

Onondaga, Hill People

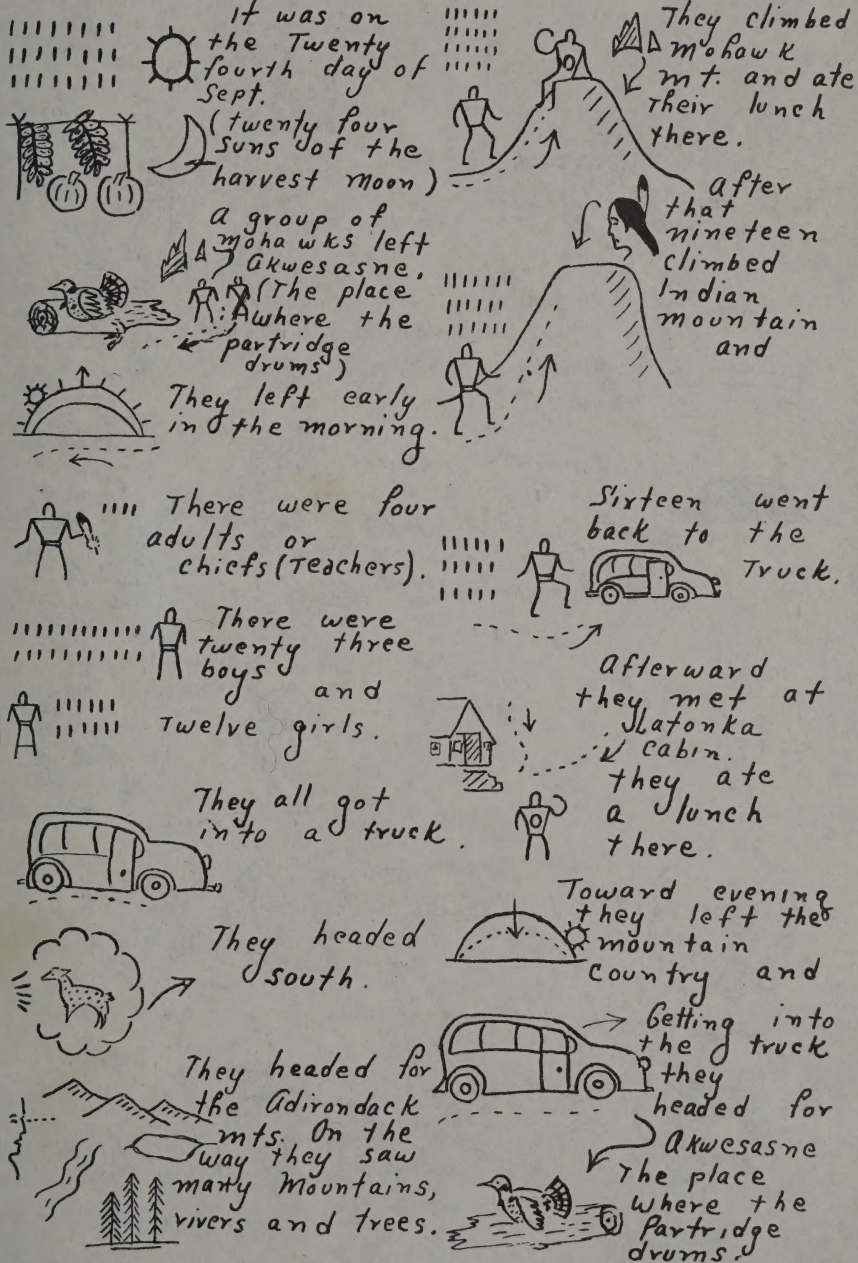
Seneca, Great People of a Mountain

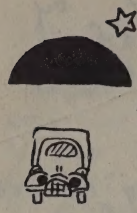
Oneida, People of Standing Stone

Cayuga, People of the Great Pipe or Swamp People

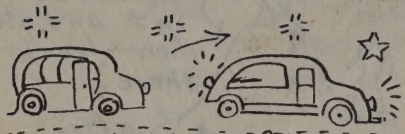
Tuscarora, People of the Shirt

An Akwesasne Hike as illustrated by Joan White, aged 12, member of Grade seven of the Mohawk Indian School, Hogansburg, New York

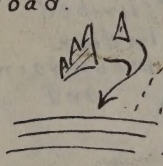

It was on the Twenty fourth day of Sept.
(twenty four suns of the harvest moon)
A group of mohawks left Akwesasne. (The place where the partridge drums)
They left early in the morning.
There were four adults or chiefs (Teachers).
There were twenty three boys and Twelve girls.
They all got into a truck.
They headed south.
They headed for the Adirondack mts. On the way they saw many Mountains, rivers and trees.
They climbed Mohawk mt. and ate their lunch there.
after that nineteen climbed Indian mountain and
Sixteen went back to the Truck.
Afterward they met at Hatonka cabin.
they ate a lunch there.
Toward evening they left the mountain country and
Getting into the truck they headed for Akwesasne The place where the partridge drums.



On the way back to Akwesasne the truck lights went out. It was very dark.



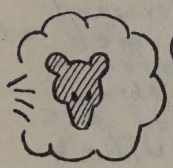
They had to follow a car in order to see the road.



After awhile They arrived at Akwesasne, Mohawk Country.

That night they slept heavily and they were very tired.

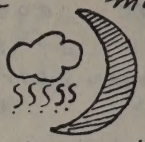
-end-



Great Bear (North Wind)

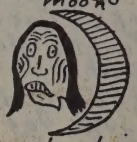
Great Panther (West Wind)

Great Moose (East Wind)

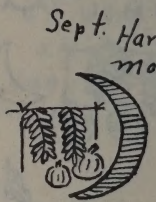


Jan. Snow moon

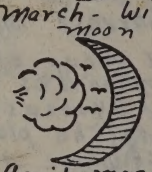
Aug. Green Corn moon



Feb. New Year moon

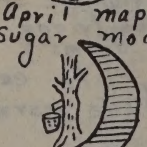


Sept. Harvest moon

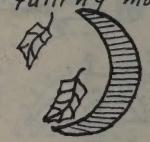


March - Wind moon

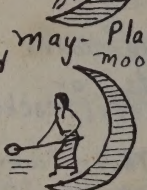
Oct. Leaf falling moon



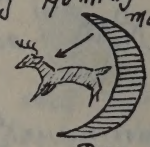
April maple Sugar moon



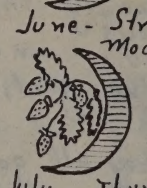
Nov. Hunting moon



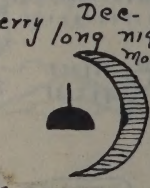
May - Planting moon



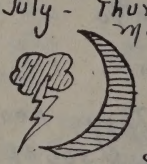
Dec. long night moon



June - Strawberry moon



July - Thunder moon



Beaver tail symbolizes peace and plenty

Little Fawn (South Wind)